

The Baptist Record

"THY KINGDOM COME"

OLD SERIES
VOLUME LV

JACKSON, MISS., June 8, 1933

NEW SERIES
VOLUME XXXV. No. 23

Baptists Near and Far

The Sunday School Board of the S.B.C. reports total assists of nearly \$2,500,000.—Rev. Bryan Simmons helped last week in a meeting at Electric Mills.—Dr. M. K. Thornton has been elected as pastor emeritus of two Baptist churches in Bessemer, Ala., an honor enjoyed by few if any others. These are First Church and South Highland Church. He recently resigned as pastor of Seventh St. Church in the same city. He has lived in Bessemer for 16 years. He is 74 years of age and will be at home among a host of friends. He is a native of Mississippi and alumnus of Mississippi College, from which two sons also were graduated. He was pastor in Mississippi at Starkville, Hattiesburg and Water Valley.—By some accident the name of Thos. Coward was omitted from the list of those who were graduated from Miss. College recently. He will teach at Ludlow.

—BR—

Miss Annie Denman, formerly of McComb, now of Greenwood, a graduate of the State school for the blind is now working to make a concordance of the Bible in Braille, raised letters, for use of the blind. This work is being sponsored by the Lions Club of Jackson.—The Canton and Madison County B.Y.P.U.'s are asking for a full attendance at the District Convention in Canton June 20-21.—Northern Baptists gave the past year about \$3,000,000 to their cooperative work. The year before the figures were \$3,700,000.00.—The Ex. Com. of the So. Baptist Convention reports receipts for the past year of \$1,198,679.96 which is \$130,899.18 less than the year before. This is money for all Southwide objects which passed through the hands of the Ex. Com.—It is said that the tax commission office in Jackson shows that the people of Mississippi spent for tobacco in eleven month (May 1, 1932 to March 31, 1933) the sum of \$5,319,717.61. The Baptists of Mississippi gave to all benevolent purposes in one year (1931 statistics) \$1,845,763.66. And since then our gifts have declined. It is safe to say, and a shame, that for the past year Mississippi Baptists gave one dollar to the churches to where the people of the state spent four dollars for tobacco. Can we be Christians? More than half of the people in Mississippi who are members of any church are Baptists. All indications are that Baptists of Mississippi spend more for tobacco than they give to all religious causes.

—BR—

There is in Western Ontario, Canada, an association of Colored Baptist churches, made up of eight churches with a membership of 350. There is an estimated population of 4,000 negroes in an area of 1,500 sq. miles. These churches are also represented in Convention made up otherwise of white people.—Howard College (Birmingham) is said to have this year the longest graduating class in its history.—Pastor Norris of South Memphis, Tenn., was recently painfully injured by the accidental discharge of a shotgun.—Wake Forest College in North Carolina graduated 115 men in various departments this year, 38 with the B.A. degree.—Dr. R. E. Gaines, a layman of Richmond College, says that

laymen ought to lay up treasures in heaven, lay by in store and not "lay down" on the job.—J. L. Kraft the "biggest cheese manufacturer in the world," made a speech at the Laymen's meeting in Washington in which he told how he failed until he allowed the Lord to be senior partner in the business.—There are 27 Baptist churches in Washington (white) with 26,000 members. They give 30% of their offerings to local causes and divide the other half and half between the Northern and Southern Conventions.—On the cap stone of the Washington monument are carved the words, "Let God be praised."

—BR—

The Foreign Mission Board reported 17,284 baptisms last year, the largest number in its history, and 691 more than in 1931.—The net gains in membership of Southern Baptist churches last year exceeded those of Northern and Southern Methodists, Northern Presbyterians and Roman Catholics combined.—When the Southern Baptist Convention met in Washington in 1895, Grover Cleveland was President of the United States; when the Convention met there in 1920 Woodrow Wilson was President; in 1933 the Convention met in Washington and F. D. Roosevelt was President.—In 1926 the Foreign Mission Board reached its highest receipts, \$2,272,197.96. In 1932 the receipts were \$805,578.32.

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The Sunday School Board's statistical report shows a gain in Baptist church membership in the South for the past year of 121,574; present membership 4,066,140; total baptisms for the year 226,853. Sunday school enrollment is 3,056,469 a gain of 98,559. B.Y.P.U. gained in enrollment 36,894, making a membership of 583,842.—The Sunday School Board furnishes free tracts on Evangelism and Bible Doctrines and Practices. There are nearly fifty different tracts by such men as Truett, Hamilton, Robertson, Broughton, Leavell, Mullins, Dawson and many others. Our preachers should use them generously in their work.

—BR—

Prof. E. O. Sellers of the Bible Institute, New Orleans, has been invited to be one of twenty-five Evangelists each of whom is to conduct, simultaneously, as many Evangelistic meetings in Chicago, July 6 to August 6. This is a movement conducted by the Century of Progress Evangelistic Council of that city. Mr. Sellers has been assigned to the Tabernacle Baptist Church and is anxious that his friends, visiting the Chicago Fair at that time, shall attend all his meetings possible.

—BR—

Just completed two meetings in May with Pastor Walton E. Lee, greatly beloved by all who know him. We need more of his inwardly experienced grace and outwardly expressed Christian living. The Sidon folks were coming out from their "backwater" with typical delta fortitude. The Record reading was largely increased through the cooperation of the pastor, people and W. E. Farr. Had a fair meeting within the church. At Byhalia the crowds were consistently good and being one of the older towns of the State we saw evidence of Christian faithfulness of many generations behind us. Yours in service, D. A. McCall.

Much Every Way

We thank those who have sent us new subscriptions from time to time and hope that every home in which the Baptist Record is now a weekly visitor will send us at least one new subscription.

—BR—

A Georgia judge ruled that the transportation of beer is a violation of the Eighteenth Amendment, and is forbidden by Georgia law. And why shouldn't any man with a grain of sense know that the sale of beer is still a violation of the federal constitution. Congress has simply sought to nullify the Constitution, and the President of the United States has approved it.—The tax commission of Tennessee says since the sale of beer was legalized in that state the tax on malt has increased, which only proves that bootlegging has increased.

—BR—

The College of Marshall, Marshall, Tex., at its 16th annual commencement awarded diplomas to 63 graduates, the largest class in the history of the institution, according to President F. S. Groner. The enrollment for the year just closing totaled 431, a new high record for the college, which has experienced remarkable growth and advancement under the progressive administration of Dr. Groner. Advance registrations indicate a large enrollment for the 1933 summer school, which opens Monday, June 5, with an enlarged faculty and the addition of special courses in education designed to meet the needs of public school teachers.

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Evidently much of the published statements about the big business that beer sellers are doing in other states is simply a part of the lying propaganda of the booze sellers. On the contrary it is now said that many of those who bought license to sell beer are doing so little business that they would gladly sell the license back to the state.—In The Baptist Student Mr. F. H. Leavell published his interview with Dr. Robt. E. Speer in which Dr. Speer says that Kagawa of Japan is probably living the life of greatest sacrifice and useful influence of any man today. Also he says that if he had the ear of the 100,000 Baptist students in the South, his message to them would be, "Remember Jesus Christ." In answer to a question as to his philosophy of life, he replied that it is "A lie is never justifiable."—Rev. R. Rountree Clifford, a Baptist of Great Britain, estimates that 75 per cent of the population in that country never go to church.—Dr. Fosdick said in a sermon on Mothers Day: Tammany Hall has devastated the finances of this city for many years of civic debauchery, extravagance and corruption.—Lee M. Brooks, a professor in the University of North Carolina, is highly incensed because the Presbyterian authorities in that vicinity refused to admit to the Presbyterian ministry a gentleman who refused to declare his faith in the inspiration of the scripture, the virgin birth, the resurrection and other cardinal doctrines of the Bible. And yet to have done so would have made them false to vows they had taken to maintain the faith of their church.

Editorials

PATCHING THE OLD GARMENT WITH NEW CLOTH

Mr. Jno. D. Rockefeller's Laymen's Committee and their book on "Rethinking Missions" are going to do good. Not in the way they intended but by provoking study of the basis of missions and the Bible teaching about the relationship of Christianity to other religions. The whole conception of this committee about the near parity of religions, their common purpose, and each sharing with the others whatever good it has to communicate is utterly and radically at variance with the idea of Jesus.

We heard a prominent negro educator say once that the negroes in this country had elected several presidents of the United States. Not, he said, by actually voting for them, but rather by being forbidden to vote. This provoked sympathy for the negroes and support to the man who espoused their cause. So "Rethinking Missions" is going to help not positively but negatively. Not because people will accept its conclusions and adopt its methods, but because men will find in the New Testament their reasons for the support of missions, and the methods of mission work.

The particular point in this article is to show that the conception of sharing with one another whatever is good in any religion is diametrically opposed to the whole New Testament conception of religion. There are many passages of scripture in support of this, but we are thinking now of just one. In Luke 5:36ff. Jesus makes it clear that he did not come merely to modify Judaism but utterly to supplant it. He says "No man rendeth a piece from a new garment and putteth it upon an old garment." This was said in answer to the question of the Pharisees as to why Jesus' disciples did not fast as did other religious devotees. The teaching is plain that he is not borrowing from others, nor adopting the methods of others, nor assimilating the practice or methods of others. They are at variance and incompatible. To try to unite them is self-destructive. It would be to destroy the new without improving either.

This old conception of sharing is far from a new idea. It is as old as Roman Catholicism. It has been the practice of Romanists to adopt the religious ideas and practices of the heathen whose conversion they sought. They have embodied into their system whatever they thought would conciliate the heathen. The results have never been satisfactory. Christianity has in every case been corrupted and the people have been left in ignorance and in sin.

If Jesus refused to allow the new religion which He introduced to compromise with Judaism, it is inconceivable that He should have thought of heathenism as an ally to the truth. He said with reference to the religious practices and teachings of the Jews, "Every plant which my Father hath not planted shall be rooted up."

BR

Lucien Pinnix and Lorenzo Johnson were ordained to the ministry Sunday night by the church at Clinton. Mr. Johnson was graduated some two years ago from Mississippi College and has been teaching, recently surrendering to his impressions that he ought to preach. Mr. Pinnix was graduated from Mississippi College in May. These two young men were carefully and thoroughly examined on Saturday evening as to their fitness for this office and were unanimously recommended to the church for ordination. The service throughout was appropriately serious and beautiful. The music was in harmony with the other parts of the service. Mr. Pinnix and his sister Katharin sang "I surrender all." It is her desire to be a missionary. Dr. Lovelace, the pastor, preached the sermon; Prof. J. R. Hitt led in the prayer; the congregation gave to the candidates the hand of fellowship; the ordained elders and deacons took part in the laying on of hands; and Mr. Johnson led the closing prayer.

PRAYING IN THE HOLY SPIRIT

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Praying in the Holy Spirit is not just one way of praying. If it is not this it is not praying. It is not simply better to pray in the Holy Spirit. It is the only way to pray. That is, if we do not pray in the spirit our prayers do not reach the ears of our Father God, and do not bring any results to us, or to others in whose behalf we intercede. Just as sure as we can not reach the ear of God except in the name of the Lord Jesus Christ, so sure is it that we do not touch the heart of God, nor move the arm of God except we pray in the Spirit. Paul says (Eph. 2:18), "Through Him (Jesus) we both (Jews and Gentiles) have our access in one Spirit unto the Father."

Of course there are many passages of scripture that bear out the above truth. In Eph. 6:18 we read, "Praying at all seasons in the Spirit." Jude says, vs. 20, "Praying in the Holy Spirit, keep yourselves in the love of God." Paul says, I Cor. 11:15, "I will pray with the Spirit." But we do not need so much a multitude of scripture passages as to apply the truth of one of them in our own praying. Everybody who has really tried to pray knows the difference when the supplication is wrought in us by the Holy Spirit.

In our prayer meetings it was once common to hear brethren speak about being "on praying ground," and they sometimes added, "pleading terms." We are on praying ground when our petitions are in the Spirit; when we ourselves have the Spirit energizing our souls and making alive our entreaties. The Spirit maketh intercession for us according to the will of God. A telephone wire or a telegraph wire will convey no message unless it is electrically charged. If it is dead the message does not go through. And neither does the prayer get through to the ear of God unless it is energized by the Holy Spirit.

If you understand and speak English only, a man could never get his thought or desire over to you who speaks in any other language, however fluently or eloquently he may plead. And no man gets his prayer over to God who does not pray in the Spirit. It doesn't matter how earnest he is, nor how fluent of speech, how chaste his words. It is the prayer incited by the Holy Spirit which reaches the Father's ear.

How shall we pray in the Spirit? We must recognize our own impotence without Him. We must recognize that He is sovereign in this sphere. We must wait at the threshold of prayer until the Spirit responds to our desire for Him. A broken and contrite heart, He will not despise.

BR

The Sunday School Board of Nashville has just brought out a new Hymn Book, called "Songs of Faith" which is sure to find favor in our churches. It is attractively bound and is the most reasonably priced song book we remember to have seen for a good many years. It is "prepared to meet the popular demand for practical selections of the very best standard hymns and gospel songs for all religious meetings, such as church, Sunday school, B.Y.P.U., prayer meeting, revivals, assemblies and other occasions." There are over 300 hymns, besides responsive readings. It is well indexed. The full cloth edition sells for 50c each or \$40.00 a hundred. A less expensive edition may be had for 35c each or \$25.00 a hundred.

BR

The Queenly Quest is a new book by Mrs. Rosalie Mills Appleby whose previous books have been so widely read and have had such a wholesome influence. The author is a well known missionary in Brazil, born in Mississippi, educated in Oklahoma, and enriched by experiences in South America. This book is intended specially for girls and young women. It is based upon study of the scriptures and grows out of close contact and intimate acquaintance with girl life. It is a wholesome tonic and will prove an inspiration to the best to every girl that reads it. It is at the same time exceedingly practical. There are nineteen chapters on subjects related to girl life. There are 160 pages. The sale price is reasonable, \$1.00. It is published by the Judson Press of Philadelphia.



REV. L. T. FAGAN

The Bethlehem Baptist Church of East Jackson is fast completing the final plans for its annual revival which begins the coming Sunday at 7:45 P. M. The revival has promises of being highly successful. The revival fires are already burning. An indication of this fact is that the pastor, Rev. T. S. McGee, has conducted Baptismal and Communion Services previous to the beginning of the revival itself. On Wednesday night of last week the pastor administered the Ordinance of Baptism to four individuals, three on profession of faith, and one from the Methodist Church. On the Sunday night following the pastor led the congregation in a very unique communion service. He did not preach at all, but arranged for the communion service to take up all the time. When time for administering the Ordinance, the lights were turned out and those taking part in the service were seated around the Communion table on which burned a kerosene lamp. Quietly and prayerfully the Supper was taken. Not only are the people spiritually prepared for the revival, but the ones chosen to lead it are especially qualified to do so. Rev. L. T. Fagan of Laurel, will do the preaching. Among our young preachers there are few who excel him. In our song service we are fortunate to have Mr. C. G. White of Brookhaven.

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SUNDAY SCHOOL ATTENDANCE JUNE 4.	
Jackson, First Church	821
Jackson, Calvary Church	984
Jackson, Griffith Memorial Church	524
Jackson, Davis Memorial Church	475
Jackson, Parkway Church	182
Jackson, Northside Church	82
Meridian, First Church	715
Meridian First Church (May 28)	777
Brookhaven, First Church	586
McComb, First Church	426
Columbus, First Church	620
Clarksdale Baptist Church	353
Clinton Baptist Church	108
Laurel, West Laurel Church	456
Laurel, First Church	401
Laurel, Second Ave. Church	284
Laurel, Wausau Church	58

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BYPU ATTENDANCE JUNE 4, 1933

Jackson, First Church	103
Jackson, Calvary Church	149
Jackson, Griffith Memorial Church	174
Jackson, Davis Memorial Church	251
Jackson, Northside Church	45
Brookhaven, First Church	188
McComb, First Church	104
Columbus, First Church	119
Clarksdale Baptist Church	98
West Point Baptist Church	140

being slain by rum every five minutes of the day, but,—NOT BY MY VOTE."

A. F. Crittenden.

GREAT CONVENTION

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The Southern Baptist Convention which met last week in Washington was one of the greatest Conventions that it has been my privilege and pleasure to attend, and for 31 years I have been going. Dr. Dodd, pastor of the First Baptist Church, Shreveport, was elected president and made us an ideal president. It looked like to me he served with the greatest ease and grace of any man I have ever seen in the chair. Surely God gave him to us for such a time as we are passing through. Prof. E. I. Reynolds, who is at the head of our Music Department of the South-Western Seminary, had charge of the music, and it was the best ever. He is a prince in his line.

There are so many good things that transpired during the Convention that space will not permit me to relate. One item of great interest to me which is over two million people have united with our churches since we met in Washington in 1920, and last year the reports from our churches show that we gained over 200,000 new members. We are headed, it seems to me, in the right way to pay off our debts in the 100,000 Club Plan, which means that each member will pay \$1.00 per month until this debt is cared for. If our constituency in the Southern Baptist Convention will get under this proposition, we can win the victory. I am for it—100%.

There were two great hours during the Convention to me. One when Dr. Dodd, our President, and Dr. Johnson, President of the Northern Baptist Convention, standing on the platform with hands clasped, indicating thereby that the imaginary Mason-Dixon line was wiped out. The other great hour was Foreign Mission night, when the flags of the nations where we are doing Mission work, were unfurled, and above them was lifted the flag of the old U. S. A., and high above all of these flags was raised the Christian flag with the cross of Christ. To me this was the most sublime moment of the Convention. May the God of Heaven and Earth give us this year, the greatest year of our history.

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A Few Items About the Great City of Washington

There are 27 Baptist Churches in the Capitol City with a membership of over 16,000. They seem to be down at hard work. Washington is on the boom from a new buildings point of view, for they are now finishing new quarters for all Departments of the Government, and take it from me, they are great buildings! As we passed through the printing department our guide told us that they were printing fifty-six million stamps per day. But the biggest sight in that department to me was viewing the money that they were printing, which amounts to more than seven million dollars per day. I looked at this operation until money looked common to me, however, I did not carry any of it out of the building. All money printed here goes through the hands of twenty persons, and if one sheet is missing, those people have got to pay its face value. So you can see it would be pretty hard to get away with any money from that department.

As we were going through the White House looking at the paintings, viewing our ex-Presidents, we noticed one thing that was really worthwhile, that a father and son have been president of the United States—John Adams and John Quincy Adams. Another, Harrison and his grandson. This may never occur again.

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A Word About the Congressional Library

This is one of the most beautiful buildings in the world, and said to be the best of its kind. It cost over seven million dollars and was over five years under construction. There are millions of copies of books in this Library. If the shelves in here were stretched out in line they would cover over forty-four miles. Two copies of every paper and magazine that has ever been printed in the United States are in this building. There is a Bible in there that was printed in 1454. There are many valuable paintings in there. In fact, every nation in the world is represented.

As we passed through the Treasury Building we were told that we were then looking at the greatest bank on earth. We saw a check which was issued to a French concern, who had built the Panama Canal, and this check was for one hundred and forty million dollars. We saw four other checks for five million each. We saw the check for two hundred thousand dollars issued to Lafayette, and also document that showed that this Government deeded to him twenty-five thousand acres of land in Florida. The above was in payment to him for his services rendered to this government, and just to remind the general public that Lafayette did not fight without compensation. A vault was pointed out to us in this building that contained twenty billions of dollars in securities. Of course I did not ask them for any of this stuff. Well, I must give you one more item before I close. Standing on Washington's side of the Patomac is the new Abraham Lincoln Memorial. On the front and on the back of this memorial are twenty-four massive columns and on each side six, which make a total of thirty six of these most beautiful columns, which represents the thirty-six states in the union when Abraham Lincoln was president. On the opposite side of the Patomac directly in front of this memorial stands the old homestead of Robert E. Lee, and across the Patomac connecting these two is a great bridge made of concrete.

Well, there are many things I'd like to say about Washington but expect I had better quit.

With best wishes to the readers of the Record, I am

Your friend and brother,

W. E. Farr,

Itta Bena, Miss., May 30, 1933.

—BR—

THE PRESENT DRIVE

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It is rather late; but, at the request of some I want to say a few things about the present special effort to secure funds to meet pressing obligations.

1. It is the result of the best thinking of conscientious brethren who have been placed in positions of responsibility.

2. It is one of several special efforts that must be made to relieve our present financial situation. The leaders of our denomination brought about the present situation and the leaders must, in the main, through special and sacrificial offerings, secure relief.

3. This drive will more readily release the regular contributions from the churches for the support of the many causes included in the Cooperative Program. Hence, in my judgment, it will be a help rather than a hindrance to the Cooperative Program.

If all our people tithed and a reasonable proportion of the tithe went to the causes in our program there would be no need for such drives; but such is not the case. Having gone ahead of the masses, it is only left to us to seek patiently and persistently to develop in them the grace of giving while we give sacrificially to conserve that which we have undertaken for their welfare and for the glory of God.

I wish it had not been necessary to put on this drive; but since it is on may I plead with those who read these lines to join hands in making it a success.

Yours in Christ,

Bryan Simmons.

—BR—

Rev. C. E. Welch has been in a great meeting at Norphlet, Ark., in the oil fields. C. L. Randell led the singing. There were great crowds and two days before the meeting closed there had been 83 additions to the church, 60 of them by baptism.—Brother D. Curtis Hall led the singing and Dr. Zeno Wall preached in a good meeting at Morganton, N. C. They send greetings to their Mississippi brethren.

—BR—

Attention! If your date on the Baptist Record shows May 1933 please let us have your renewal at once.

Convention Board Department

R. B. GUNTER, Cor. Sec'y.

This one thing we do, pay our debts.

INTEREST CAMPAIGN

At this writing, Tuesday the 6th, we have not received replies from many churches concerning the offerings made last Sunday. From Blue Mountain more than \$400.00 has come in. We have not received reports from the other college centers. We have heard of one \$100.00 contribution from one individual in one of the other college towns. We are holding a \$500.00 check from an individual. This check can be cashed when the full amount of the interest shall have been raised.

We are waiting on the churches for a few days to see what the total will be. If the full amount does not come in, we shall inaugurate another plan for completing it. If any organizations have not yet made the offerings, we trust they will do so at the earliest possible date. The interest is already due and the coupons are being sent in for collection. It will be easy to raise every dollar needed if the churches will undertake it wholeheartedly. It should be the ambition of every Baptist to see this campaign succeed.

TO PASTORS

For more than two years the Baptist students of Mississippi, through the Baptist Student Union, have been visiting churches throughout the State during the vacation months, acquainting our people with our Cooperative work. Last year nearly 1,200 churches were visited.

These students inform themselves before starting out concerning the Denominational work. They prepare their messages well, they go without cost to the churches, they go voluntarily. The State Board does not employ them, but approves of what they are doing.

This summer they propose to reach a larger number of churches than heretofore. We, therefore, recommend the work to the pastors of the State, trusting that these worthy students may have an open door. The work is of an inspirational nature because of the information which they carry, and because of the zeal with which they carry on the work. It is helpful to the students because they are, as a result of it, better informed concerning the work of the Denomination. Their sympathy with the work in the State will be greater because of their activities. Not only so, but it will be valuable to the churches because of the information which the churches themselves receive. There are some who will listen attentively to the students who perhaps would not be so attentive were it not that these young people are manifesting this interest. Mississippi students seem to have originated this work, but other states are taking it up. Our students were pioneers. Let's lend them our encouragement and cooperation to the fullest.

* FINANCIAL STATUS

The December obligations with the Merchants Bank have been reduced approximately \$500.00. At the other banks which made loans to the Education Commission for interest on bonds, the obligations have been reduced to \$2,800.00. The total indebtedness December 1st was approximately \$22,000.00.

The total received to date, June 6th, for interest is \$1,588.57. Other donations have been reported, but have not at this time reached the office.

—BR—

Would anyone knowing of new Baptist students entering the University of Illinois, Champaign-Urbana, this Fall send their names and address to Baptist University Pastor, Rev. Martin S. Bryant, 807 S. 4th St., Champaign, Ill., before Sept. 1. He will then mail them an announcement of the Church so as to reach them before they leave home.

JUNE 4. 821
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tes of the

Mississippi Woman's Missionary Union

OUR STATE OFFICERS

Recording Secretary—Mrs. D. C. Simmons, Jackson, Miss. President—Mrs. A. J. Aven, Clinton, Miss. Stewardship Leader—Mrs. Herman Dean, Brookhaven, Miss. Personal Service—Mrs. M. O. Patterson, Clinton, Miss. Corresponding Secretary—Miss Fannie Traylor Margaret Fund Trustee—Mrs. D. M. Nelson, Clinton, Miss. Vice-Pres.—Mrs. G. W. Riley, Clinton, Miss. Mission Study—Mrs. Edgar Giles, Avalon, Miss. Training School Trustee—Mrs. J. L. Johnson, Hattiesburg, Miss.

"Lest you forget"—Let me remind you that our District meetings are in progress now and will be through June 16th. This is an opportunity for you to join hands with the women of your District and Launch Out Deeper With God in making Christ known to the world.

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In the report of the W.M.U. Literature Department at Convention, Miss Winfield, the secretary, calls attention to a beautiful pageant, "The Word," by Miss Delia R. Alford, Baltimore. This will be helpful to use at any time during 1933 for our theme is "The World's Need of the Word." The price is 10c. Mrs. Lawrence in Home and Foreign Fields, gives a good description of the 2 acts and 4 scenes of this pageant.

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Mississippi women will be especially interested in the greetings from W.M.U. of Brazil to our Southern W.M.U. because of our very own Minnie Landrum.

W. M. U. of Brazil

Sincerest wishes and greetings to our Mother Union! We pray that your 45th annual meeting will be a victorious one. Words fail us when we try to express our gratitude for the Lottie Moon gifts that you have sent us the last three years. You have made it possible for us to maintain two young women as full-time workers and another as field-worker during the vacation months. How happy we would be if we could have at least one trained worker in each state who could give all her time to the W.M.U. work. We were also able to prepare and print some very much needed literature for our different organizations. To our Heavenly Father we render thanks for your helping us to "enlarge the place of our tent." Our annual W. M. U. meeting was held in January. We were able to present the best report

in the history of our organization. We number five hundred organizations with a membership of 10,000. During the year the Brazilian women contributed about eight contos de reis to the general W. M. U. fund. This was used in the following ways: Maintenance of the W. M. U. office; printing of some free leaflets; gift to Home Mission Board to help with the support of a day school among the Indians in Goyaz; a gift to Foreign Mission Board to help with support of a day school and evangelist in Portugal; the construction and equipment of a very humble maternity ward for Indian women in Goyaz, and for the placing of a simple marker at the grave of Mrs. Katherine Taylor, first wife of Missionary Z. C. Taylor. The young women sent in their offerings for the support of a young lady teacher to the interior of Brazil. The children with their gift of two contos, on Children's Day, sent nice offerings to the two mission Boards. We rejoice over the development of the missionary spirit among our women and young people. More than six hundred awards were given to those who took W.M.U. study courses. Nineteen completed the course offered by the Union—one of these an Indian pastor. This year we are celebrating our Silver Anniversary. We have made plans for an increase in organizations, study courses, gifts and visits. The "Day of Prayer around the World" was observed in many of our churches. We feel that this Day has come to stay! Encouraging letters come to the W.M.U. office telling of the spiritual and inspirational meetings held in the different churches on Dec. 7th. God's richest blessings upon you and your work.

MINNIE LANDRUM,
Corresponding Sect'y-Treasurer
of Brazilian W. M. U.

THE NECESSITY OF GIVING THE GOSPEL TO THE JEWS

—o—

It is necessary because it is the Divine plan and order that the gospel should be preached to the Jew first, and also to the Gentiles—as stated by the Apostle Paul in Rom. 1:16. Although he was commissioned to go to the Gentiles, he always went to the Jews first. On one occasion he said, "It was necessary that the word of God should first have been spoken to you (Jews)—Acts 13:46. In Acts 3:26 the Apostle Peter says, "Unto you (Jews) first God, having raised up His Son Jesus, sent him to bless you, in turning away every one of you from His iniquities." God has chosen the Jewish people as the medium or human instrument through which He has brought and will bring blessings and redemption to all mankind. To them were given the sacrifices which prefigured the Atonement. It is therefore reasonable to believe that the blessings of the Atonement should be given to them first.

There are more than 200,000 Jews here in our own Southland who are lost, without hope and without God in the world. Their hearts are heavy with the burden of sin. A Jewish woman said to me a few weeks ago, "The pain in my heart hurts worse than any physical suffering I have ever endured."

Now there is no excuse for our not giving the gospel to the Jews who live in our midst. In the experiences I have had they have gladly listened to what I have told them, though not always at first. However, when they become convinced that you know what you are talking about, they become interested and wish to know more. One Jewish girl said, "I will accept Him if God tells

me to and I know more about Him." They insist on my coming again to visit them.

Their hearts are hardened toward Christianity, but God is able to subdue these hard hearts; for He says in Jer. 32:27, "Behold I am the Lord, the God of all flesh: is there anything too hard for me?" It is ours to lift up Christ, not as a good man, but as the Son of God, dying for their sins on Calvary's Cross. The Father is able to draw them to His Son.

In our approach to the Jews our point of contact should be on the familiar ground of the Old Testament Scriptures where their Messiah is set forth. We believe that the most important thing is to try to convince them that there must be a blood sacrifice between them and their God. We should show them that the Cross of Calvary is the place of refuge from eternal death for every individual Jew. This is guaranteed by the dying words of Jesus, "Father forgive them; for they know not what they do."

Now we who would do this work need to pray that God will give us the right attitude of mind. It should be free from all race prejudice, and expressive of the great love that the Apostle Paul had, when he said, "Brethren, my heart's desire and prayer to God for Israel is, that they might be saved." Love must be the compelling motive. "Pray for the peace of Jerusalem; they shall prosper that love her."

It has been more than 1900 years since our Lord wept over Jerusalem—the Jews have been weeping ever since. But down through the ages there comes to them a precious promise, "Thy people shall be willing on the day of thy power." Who knows but that the day of His power is very near, and that God will use us as instru-

Suggestions from Our State Mission Study Chairman

It is the special desire of the Committee on Mission Study this year that more stress be placed upon the Advanced Course and that all women completing the first and second certificates be urged to begin this course.

The following suggestions were thus made at the Mission Study Conference recently held in Washington.

1st—That upon the completion of the second course all women be sent the Advanced Leaflet and urged to begin this course. (This leaflet can be obtained from State Headquarters).

2nd—The outline for studious reading of books on this course are now ready to be typed and will soon be available.

3rd—It is also suggested that women not wanting or being able to take the Advanced Course be encouraged to take the Home and Foreign Course.

4th—That each W.M.S. Mission Study Chairman find out from every new member at once, just what Mission Study, if any, she has had and enlist her in the class.

5th—One suggestion that comes from the W. M. U. of Texas is for graduating exercise to be held each year and special honor paid any woman, or auxiliary member, completing any course. It seems to me this would encourage the completing of courses by our women and young people, many of whom are now utterly indifferent to it.

6th—Another thing I want to stress is the importance of reporting regularly to the proper officers in order that proper credit be given for work done. Our Mission Study reports are always so incomplete.

ments in His hand to hold up Christ to the Jews of this age, and gather in that promised remnant according to the "Election of Grace." Rom. 11:5.

Let us hear the voice of our Lord, our Great High Priest and coming King, as He speaks to us from Glory today. May we yield ourselves to the blessed Holy Spirit in obedience to the Great Commission.

By Mrs. H. A. Waggener.

—BR—

THE FUTURE

—o—

"God holds the future in His hands
Oh heart of mine be still.
His love will plan the best for thee
The best—or light or dark it be—
Then rest thee in His will."

God holds the future in His hand
Why should I shrink or fear?
Through every dark and cloudy day
Yea, all along my pilgrim way—
His love will bless and cheer.

God holds the future in His hand
And I can trust His love,
The past declares His faithfulness
His eye will guide, His heart will bless,
Till I am safe above.

God holds the future in His hand
I leave it all with Him.
I know one day He will explain
The wherefore of each grief and pain
Though reasons now are dim."

—London Christian.

The Baptist Record

Published every Thursday by the Mississippi Baptist Convention Board

Baptist Building
Jackson, Mississippi
R. B. GUNTER, Cor. Secretary
P. I. LIPSEY, Editor

SUBSCRIPTION: \$1.00 a year, payable in advance.

Entered as second-class matter April 4, 1918, at the Post Office at Jackson, Mississippi, under the Act of October 3, 1911.

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East Mississippi Department

By R. L. BRELAND

A MEMORY THAT LINGERS

The sun was fast approaching the hills in the west on a Friday late in November many long years ago. A number of our neighbors had gathered in our humble home. The family, consisting of father, mother and a number of boys and girls were there. In the center of the group lay father. His face was pale, his eyes were dim and his breath was growing shorter and shorter with each tick of the old-fashioned clock on the mantle-board. All were sorrowful and tearful. Father was leaving us.

Silently we watched and waited. The hours seemed long as he struggled for breath. The sun had hid its face leaving behind on the few clouds that floated across the western horizon a tinge of scarlet and amber as the day faded into night. Like the fading of the day into twilight and then into darkness, the gentle life of our dear father faded into stillness.

Sunday morning we sadly followed the wagon out to the old country cemetery where a new-made grave opened its fearful mouth to receive the last remains of our loved one. A few simple words were said by a humble man of God, a song, a touching prayer, and then gone forever. Sadly back to the old home we went. Mother was never the same again. The old home lost much of its sunshine and charm and life was dreary and sad. If he could only come back just for tonight and say one more dear word, how happy our hearts would be. But thou are gone no more to return. Father, how we miss thee and how the memory of you lingers still.

Just before he went away, he looked up into my face, with an expression I had never seen there before, and said directly to me: "Be a good boy, mind your mother, meet me in heaven." Never a day has passed since that hour that these words and that face have not spoken

to me. They have been my inspiration. I was not a Christian then, but this memory would not cease to haunt me until I cried unto the Lord for mercy and receive pardon and life. Then still it lingered until I was compelled to throw my life at His feet and cry out, "Lord, take my life and let it be consecrated wholly to Thee."

The lingering memory of this hour will never fade. When I strike hands with father on the beautiful shore, I will see this face and hear that voice again, I have seen and heard a thousand times in fancy and in memory, but then I shall see face to face. Thank God for such a memory! Thank God for such a faith! Hallelujah.

The meeting is in progress at Coffeeville. Bro. Kyzar is giving us some great sermons. Bro. Silas Johnson of Clinton, is leading us up to the glory gate in splendid song.

The church at Coffeeville gave two coupons on the Education Bonds. The church at Pittsboro gave one coupon. Other churches will give coupons I am sure. We must pay our debts.

Southern Baptists, and the cause of Christ generally, suffered a severe loss in the tragic death of Dr. W. J. McGlothlin and his good wife. We cannot understand why such useful men go and such as we are left behind. But we will understand it better by and by.

The Breland family reunion will be held this year at old Mt. Sinai Baptist Church, Neshoba County, on Friday, July 7th. At this old church lie the bodies of father and mother, brothers and sisters and other relatives. It is a fitting place to meet. It will convene at 10:00 A.M. with dinner. Come and be with us.

With sorrow I read the notice of the death of Dr. A. J. Holt. He was a most wonderful man and preacher. I am reading again his interesting and helpful book, "Pioneering in the Southwest." Get this book and read it and it will make you feel mighty little and sorry. Can be had from our Book Store at Jackson.

BR— A MISSISSIPPI LAWYER IN CALIFORNIA

—o—
Dear Old Record:

Years ago when I was a hill-billy up at Ashland in Benton County, I used to eagerly watch for the weekly visit of The Record, but some seven years ago I wandered away from those sacred hills and since then have cast my lot with the Baptist hosts of this the Queen City of the West, where one can, if he is so minded, watch the beautiful movie queens parade down the streets largely clothed in California sunshine and war-paint, to which has been added a few shreds of silk; also where one can hang in suspense between earthquakes, and other forms of diversion, so that I had almost forgotten that The Record, or even the good old Magnolia State still exist—until recent events set me thinking.

It is strange when something happens, how it sets us thinking, and when once we get going, how many things come back to us that had been lying dormant in the back of

our memories for years. And one of the things that has come to me recently was the editorials that used to appear in The Record years ago when our Northern Baptist brethren strayed from the time honored custom of receiving members into their churches those who had been immersed into other churches not of like faith and order. And as I used to read those editorials from the pen of some of our ablest preachers and writers it never occurred to me that one day I, a thoroughbred in the doctrines held sacred by Southern Baptists, would cast my lot with those who had thus strayed from Baptist usage. But such is the case.

When we came to California, we of course searched out a Baptist church and when we found a live church we cast our lot with it. The church had an Englishman as the pastor, and he was a great soul, and stuck close to the fundamentals of Baptist doctrine, except his church received into full membership those who had been immersed by churches of other denominations. After a time in that church, I was elected teacher of the Men's Bible class and now and then I would take a crack at that practice, and do you know that I was amazed to find that the rank and file of the members were opposed to receiving such members into the church. And since then, so far as I have been able to judge, the rank and file of the membership of Baptist churches do not favor it. On the other hand, it seems that the great majority of the leaders in the denomination favor it. We remained with the church for four years, and during the time, our English preacher went to another church and another pastor called, and under his ministry the church was torn to pieces, so we went to another church, the second largest in the city.

Another practice we found which rubs the hair of a Southern Baptist the wrong way, and that is the observance of the Lord's Supper. Not only are members of other churches invited to the Lord's table, but they also invite all those who love the Lord; meaning those who have made a profession but who have joined no church. In this the membership seem to be pretty largely in accord with the practice. But I did not hesitate to tell them in my feeble way why Southern Baptists did not do that. But I didn't succeed in changing the custom. To their shame.

And now just recently another innovation has been launched; and this is what set me thinking. The movement was started back east a number of years ago, but until very recently it did not reach this section, but it has arrived, and has found a foothold. I refer to the innovation of receiving into the church what is called associate members. I am not going to tell you where the Scripture is which authorizes a Baptist church to receive into its fold associate members, but each one can look it up for himself; just start reading and keep on reading until you find it. If you will only do this you will do more Bible reading that you have ever done.

What do they mean by an associate member? Well, the best way I can explain it is that an associate member is a member who is not a member. Figure it out. Maybe it would be more nearly correct to say that an associate member was a member who accorded only limited privileges in the church; just a half member, so to speak. There is one objection to that definition, being only half a member, for all of us might be set down under that head, except those who are quarter members, and eighths, sixteenths and so on down. And who can be an associate member? Any member of any other church who has been received into the other church by any mode of baptism except immersion. This includes Methodists, Presbyterians, Episcopalians, Catholics, and what have you. If one has been immersed into a church of another denomination he is received in the Baptist church in full fellowship, but if he has been sprinkled he just comes in as a part member. And would you believe it? The first church to adopt the associate member plan was the church to which we belong. It has a membership of 2,250, and at the meeting that adopted the plan 195 voted for it and 79 against it, a total of 274 voting to adopt a rule for 2,250. The pastor of this church comes from Southern Baptist territory, if my memory serves me right; he is a Missourian, though he seems to have had all of his ministry in the North. He is a brilliant young man, only thirty-two. Before coming to this church, he was the pastor of a Baptist church in Springfield, Massachusetts. A year or so ago he began a movement in the church for the adoption of the associate member plan.

One of the main arguments for the plan is that a man may belong to a Baptist church and his wife to some other church, or vice versa, and as the other was baptized by sprinkling and refuses to come into the Baptist church by being immersed, to straighten out the tangle the church lets them come in as associate members. In this particular church, the associate member is accorded all of the privileges of the church except voting to dispose of the church property, and all questions affecting the denominational integrity of the church, whatever

(Continued on page 6)

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The Children's Circle

MRS. P. I. LIPSEY

My Dear Children:

This has been a quiet week about here. The only excitement we have had has been the watching and counting of the many government airplanes that were passing over here for two days, more than a hundred of them, I am sure. They were on the return journey of a trip to California and back. It was a very interesting sight or sights. Perhaps you saw some of them gliding across the sky.

We have some good letters this week. I hope you will read Dr. Hamilton's letter. Is he not appreciative of what we are able to do? We thank him for the letter. Did you notice that he says that by giving in our Circle we are not only sharing in advancing the Saviour's work, but having our own hearts and lives prepared for happy and successful service?

Fannie Mae Henly and Mary Adelyn Milam send their thanks in a very sweet way for the money which Jeannie's Papa sent us, which has enabled us to make such good gifts this past month. And Lura Clark is also sending her J. L. Club gift, as these other two did. I think we have much to be thankful for in our Circle.

I am sitting by a little fire this morning, early, and enjoying it, with the thermometer on the porch at 56½°.

Much love to you all, from
Mrs. Lipsey.

Bible Questions No. 23: June 8th
David Charges Solomon to Build the
Lord's House. I Chron. 28:9-20.

1. How did David wish his son, Solomon, to serve the Lord?

2. Does the Lord know all that is in our hearts?

3. Whom had God chosen to build His house?

4. What patterns for the Temple work did David give Solomon? Verses 11, 12, 13.

5. Who had given David these patterns? Verses 12 and 19.

6. What else did David give for the building of the house? Verse 14.

7. Do these things show that David had had his mind a great deal upon the building of the Lord's House? Would he have liked to build it?

8. What encouragement did he give Solomon, and what promise of God's help?

Wesson, Miss.
May 30, 1933.

Dear Mrs. Lipsey:

School is out here. I will be in the sixth grade next year. I am just playing during vacation, doing hardly any work.

Enclosed is \$1.00 (one dollar) for Jeannie Lipsey Club No. 3.

Lovingly yours,

Lura Clark.

Perhaps you need to play a good deal, Lura dear. Have a good time. Thank you and the other members, Abbie and Camay—and others—for the J. L. Club gift.

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Leland, Miss.
May 29, 1933.

Dear Mrs. Lipsey:

Mrs. Austin thinks she is Club No. 9, but I am sure I am No. 9. I want to thank the Club's Papa for the money. I have enjoyed the letters. I am enclosing \$2.00 for Jeannie Lipsey Club No. 9, for May.

With love,
Mary Adelyn Milam.

Mrs. Austin is No. 8, Mary Adelyn, and you are No. 9. It's put down in my book. I'm glad we've got you both. And we are grateful for your money, as well as for that from "the Club's papa."

Olive Branch,
May 29, 1933.

Dear Mrs. Lipsey:

There was once an old negro mammy who used to live on Granddaddy Hardy's farm, that when you would give her something nice would always say, "Thanky, Jesus, thanky Jesus," before thanking you. I feel like this old negro, to little Jeannie Lipsey's father's gift for our two causes. And I want to say too: Thank you, Mr. Lipsey, for being so kind.

Thank you, sir, for having us in mind: Wherever you go, and whatever you do, May God bless you, and Mrs. Lipsey too.

Your little friend.

Fannie Mae Henley.

I thank you, too, my dear child, for this sweet letter: it brought tears into my eyes when I read it. And thank you, too, for your money which is so helpful to us.

Mrs. P. I. Lipsey,
Clinton, Miss.

Dear Mrs. Lipsey:

Your check for \$8.37 from the Children's Circle of the Baptist Record received this morning, and I am increasingly grateful for you and for the children of Mississippi and for their interest in the Lord's work here in this great mission field.

It seems to me that following our Southern Baptist Convention in Washington we are more ready now for a quiet and prayerful and sacrificial determination to go on with the Lord's work. Members of the Children's Circle are not only sharing in advancing the cause of our Saviour, but their own hearts and lives are being prepared for happy and successful service. May heaven's richest blessings be upon every one of them.

Yours sincerely,
W. W. Hamilton.

BR

(Continued from page 5) that may mean. If, at any church meeting where such a question is raised, there happens to be more associate members present than full members, and the full members should vote that the question voted on affects the denominational integrity of the church and the associate members, being the majority present, vote that it does not affect the denominational integrity of the church, I am wondering who will decide the matter. There is no appeal from the action of a Baptist church, for the church still retains its independent sovereignty. Nothing was said in the church meeting that adopted the plan about that contingency. That may prove a thorn in the flesh.

Another embarrassing situation may arise. Since this church adopted

the associate membership plan, it has received a man into the church as an associate member a man who belonged to a Presbyterian church. His wife was a member of the Baptist church, and he wanted to come into the church with her, but he refused to come in by immersion, so to untangle the situation in which they found themselves, he was allowed to come in as an associate member. Now, suppose they have a daughter who is not a member of any church; suppose she wants to come into the church with the father and mother, but will not be immersed. She is willing to come in as an associate member and asks to be sprinkled, will the pastor of that Baptist church perform the ordinance by sprinkling? No, for that would undoubtedly affect the denominational integrity of the church, and since she refuses to be immersed she cannot come in. But dad comes to the rescue by suggesting that she go to the Presbyterian church, apply for membership and be sprinkled, and as soon as her hair is dry, call for her Presbyterian letter, and come into the Baptist church as an associate member. No, the pastor of that Baptist church will not sprinkle even those who would come in as associate members, for in doing so he would affect the denominational integrity of the church, but he is willing for the Presbyterian preacher who has no scruples on the subject of baptism by sprinkling perform the act, and then the Baptist church will accept his work. Some one once said something about straining at a gnat and swallowing a camel, hump and all, without wincing.

One of the great Baptist preachers here recently wrote an article on the associate membership plan which in the main was very fine. In it he strenuously opposes the plan, and says that a church that adopts it is likely to be laughed at for its inconsistency, but he makes one statement which few, if any Southern Baptists, will indorse. He says:

"Whether a Baptist church can be true to its name and history and yet take into its membership those who have not been immersed will have to be answered affirmatively, for the very genius and constitution of a Baptist church permits it to do anything it has a mind to do." He would have scored 100 if he had only added: Provided that in doing it the church does not depart from the New Testament directions. No church can be true to its genius and constitution that forgets to follow the instructions laid down in the New Testament.

Well, I have strung this article out so long I fear if you should want to publish it you would have to run it as a serial, but since coming to California I have somewhat caught the spirit of magnifying things unduly, though I have not by any manner of means unduly magnified the things I have written about; in truth there are other things being taught contrary to our good old Southern Baptist ways; for instance, there are those who do not believe the second coming of the Lord, though they are in the minority; the idea of those

holding that belief seems to be that, day by day, in every way, we will grow better and better, until the whole earth become Christian, and the Lord will not have to come after us, but we can then go to Him. They seem to think the tribulation period is only a freak of some one's distorted imagination. But, I had better not tell any more out of school, for I might be invited around to a deacons' meeting on a charge of heresy, or something.

I may write again some day if I can find some more paper.

May the good Lord keep our dear old Southern Baptists in the ways of our fathers.

Robert J. Gresham,
1243 Victoria Avenue,
Los Angeles, Calif.

BR

Henry M. Stanley found Livingstone in Africa and lived with him for some time. Here is his testimony: "I went to Africa as prejudiced as the biggest atheist in London. But there came for me a long time for reflection. I saw this solitary old man there and asked myself, 'How on earth does he stop here—is he cracked, or what? What is it that inspires him?' For months after we met I found myself wondering at the old man carrying out all that was said in the Bible—'Leave all things and follow me.' But little by little his sympathy for others became contagious; my sympathy was aroused; seeing his piety, his gentleness, his zeal, his earnestness, and how he went about his business, I was converted by him, although he had not tried to do it."—Ex.

BR

The class had been instructed to write an essay on winter. One child's attempt read as follows: "In winter it is very cold. Many old people die in winter, and many birds also go to a warmer climate."

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B. Y. P. U. Department

"We Study That We May Serve"
AUBER J. WILDS, General Secretary
Oxford, Mississippi

SEVEN RECEIVE BIBLE READERS' AWARDS AT DURANT

Seven members of the Senior BYPU of the Durant church have been faithful to their Bible reading for the past two years and have been awarded the BYPU Bible Readers' Certificate. Those receiving the certificates are, R. S. Dunn, Jr., Mrs. R. S. Dunn, Jr., Miss Annie Robertson, Miss Neva Nabers, Mrs. H. E. Cooper, Miss Ruby Nabers and Miss Willie Nabers. We commend their example to you.

TWENTY-ONE BIBLE READERS AWARD GIVEN TO MEMBERS OF SHADY GROVE, COPIAH CO., B.A.U. AND INTERMEDIATE B.Y.P.U.

Ten Intermediates and nine members of the BAU of the Shady Grove church in Copiah County have been awarded certificates and seals for daily Bible reading as follows: B.A.U.—G. W. Russell, Mrs. G. W. Russell, H. R. Beasley, Mrs. H. R. Beasley, Mrs. E. V. Bridges, Mrs. L. J. Izard, W. C. King, Mrs. W. C. King; Intermediates — Dorothy Russell, Charlotte Beasley, Dorothy Izard, Doris Izard, Cordell Hemphill, Helen Carlisle, Blanche Amos, John Amos, Mildred King, Frances King. Several of these got both the certificate and a seal. This is a splendid report from two of our best unions in the state. The BYPU in this splendid country church is recognized as worthy of the best interest of church and pastor, hence the good results of training. Congratulations are in order.

CLIPPED FROM "THE BAPTIST INFORMER"

"In our business meeting Wednesday night our church voted to invite the Fifth District BYPU Convention to meet with us in 1934. We hope we will be successful in getting it here, for it will mean a great deal to our church and town."

"The Baptist Informer" is the church bulletin of the Ellisville church, Wm. L. Compere pastor. This splendid church has engaged a bus to carry its representatives to the

—BR—
"Riches," said the teacher, "take unto themselves wings and fly away." Now what kind of riches does the writer mean?"

He stared round the class, but only blank looks met his gaze.

"Surely, some one can answer a question like that. You, John," said the teacher, "what kind of riches did the writer mean?"

John hesitated for a moment; then, "Ostriches, sir," he replied.—Ex.

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DAISY FLY KILLER

convention meeting next week in Wiggins. They will bring back many great blessings from this convention even though it may not be their lot to get the convention for next year.

BEAUTIFUL BYPU CEREMONY AT CLARKSDALE BAPTIST CHURCH

One of the prettiest events of its kind ever given in Clarksdale was presented last night at the Baptist Church when the spirit of BYPU was joined in wedlock to the local BYPU in a beautiful ceremony in which the various noble characteristics encouraged by the organization were impersonated by members of the Union as members of the bridal party.

A beautiful bridal setting had been artistically arranged and a brilliant wedding took place with even the minutest detail, being carried out.

Before a beautiful altar decorated with floor standards filled with snap dragons in dainty pastel shades and trailing greenery, flanked by cathedral candelabra in which burned myriads of tapers. Miss BYPU Spirit and Mr. Our BYPU plighted their troth.

The bride (Miss Mary Lee Duke) was beautifully attired in a wedding gown of white taffeta with which she wore a bridal veil of tulle falling in graceful folds to the hem of her train. A lovely shower bouquet completed the bridal costume. Members of the bridal party wore attractive evening gowns with harmonizing accessories.

A program of nuptial music was rendered preceding the ceremony. Miss Virginia Allgood beautifully sang "I Love You Truly" and Miss Marie Merritt rendered the wedding march.

This event was given under the direction of Mrs. V. E. Boston, B.Y.P.U. Director, preceding the regular preaching services, a feature of the general assembly, and was witnessed by more than two hundred interested spectators.

All who were present and appreciated the significance of the event and motive prompting the pretty service, left hoping that this would have the happy ending of all fairy stories, the bride and groom—BYPU Spirit and the local BYPU—would live happily ever afterwards.

Those taking part in this event were as follows:

Miss BYPU Spirit (Bride), Mary Lee Duke.

Mr. Our BYPU (Groom) Bill Botts.

Love (Flower Girl) Charlotte Hancock.

Love (Flower Girl) Eleanor Green.

Loyalty (Groomsman) W. C. Kirkpatrick.

Unselfishness (Bridesmaid) Rosa Lee Dunn.

Prayer (Groomsman) Charles Longino.

Determination (Matron of Honor)

Clara Hudson.

Preseverance (Maid of Honor) Lucille England.

Faith (Bridesmaid) Annie Grace Stanford.

Church (Mother) Frances Neely. Inspiration, Jimmie Lee Simmons. Preacher, Lynn England.

We will be glad to send a copy of this playlet to any union wishing to use it. Enclose 3 cents for postage.

B. Y. P. U. Department,
Box 520,
Jackson, Miss.

—BR—

WOMANS COLLEGE COMMENCEMENT

The sermon on Sunday morning was by Dr. G. T. Gellespie, President of Belhaven College. The Baccalaureate address was by Pastor L. B. Golden of Columbia. There was an excellent musical program throughout the exercises.

The list of graduates follows:
Degrees of Bachelor of Arts

May 22, 1933

Nancy Etoile Basset, Philadelphia. Sallie Mae Boyanton, Shivers. Katherine India Brown, Newton. Fannie Lucile Callahan, Philadelphia.

Jean Margaret Clendinning, McComb.

Katherine Feil Cutrer, Osyka. Carlotta May Daughdrill, Hattiesburg.

Mayme Louise Davis, Hattiesburg.

Virginia Naomi DeLancey, Silver Creek.

Johnie Otras Fortenberry, Oakvale.

Sarah Otero Fortenberry, Magnolia.

Lummie Christine Grantham, Lexington.

Sarah Ann Griffin, Leaksville.

Marian Frances Hammond, Columbia.

Elizabeth Earle Hudson, Hattiesburg.

Gleta Jean Jones, Waynesboro. Bess Floy Landrum, Lumberton. Cornelia Myrtis Langford, Brookhaven.

Jean Langston, Columbia. Maggie Mae Legett, Jackson. Bonnie Lee Mangum, Magee. Maggie Ruth Martin, Pickens. Nell McCullough, Nesbitt.

Hattie Hazel McLellan, Durant.

Mary Noailles Murphree, Greenville.

Kathleen Mallory Polk, Hattiesburg.

Jamis Martha Riley, Thorpe, W. Va.

Dorlene Clare Riser, Memphis, Tenn.

Mary Dorothy Walker, Enterprise.

Ruby Eloise Watts, Columbia.

Mary Elizabeth Wilson, Hattiesburg.

August 12, 1933

Mary Eleanor Anderson, Hattiesburg.

Caine Kathryn Barnes, Cooleemee, N. C.

Mary Virginia Bennett, Hattiesburg.

Pauline Mildred Brown, Pinola.

Esther Marie Carter, China Grove, N. C.

Ruby Estelle Moore, Walnut Grove.

Frances Clyde Smith, Ackerman. Joyce Emmae Smith, Duncan.

Hilda Mae Tims, Boyle.

Gladys Perez Varnado, Hattiesburg.

Milton Shirk Varnado, Hattiesburg.

Degrees of Bachelor of Music

May 22, 1933

Virginia Catherine English, West. Vivien Elizabeth McKay, Leland.

Lucy Currie Moore Hattiesburg. Diploma in Speech

May 22, 1933

Mary Noailles Murphree, Greenville.

Certificate in Violin

May 22, 1933

Jean Langston, Columbia.

Certificate in Voice

May 22, 1933

Vivien Elizabeth McKay, Leland.

Eunice Crisler Scull, Hollandale.

—BR—

HINDS COUNTIAN PASSES

T. E. Elliott of Learned passed to his reward May 16. He was a native of Illinois but has lived most of his seventy-three years in Mississippi. For a number of years he served the I. C. Railroad as brakeman, conductor, fireman and engineer. He was a skilled blacksmith and pursued this trade the last fifteen or twenty years.

Mr. Elliott had no near relatives living, his wife having died four and a half years previous. He was a member of Learned Baptist Church, a Mason and member of W.O.W. He was buried in Salem Cemetery in the presence of a host of friends.

R. A. Langley.

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Many are the calls for free service in these days of economic stringency. During the month of March we received a total of Three Dollars in gifts with which to help the poor—and Two Dollars of that was in a check drawn against "frozen" deposits, and we have not collected it. But we gave 36 persons 388 days of free service, and paid for it. We also paid all operating expenses.

Fraternally,

Supt.

Sunday School Lesson

CRUCIFIXION OF JESUS

Sunday School Lesson for June 11, 1933. Text, Mk. 15:22-39.

The lessons for this Sunday and the next bring us to the account of the two greatest events in the history of the whole world, the crucifixion and the resurrection of Jesus. If ever there were holy ground, we are standing upon it now. With bared heads and bowed we look upon this scene with eyes dim with tears, with hearts filled with awe, with spirits grateful beyond measure, with lips speechless in wonder.

This is not a study of words, except as the gospel story shall sink into our souls. It is a time to wait for the Spirit to interpret to us the message of the cross. Teachers and preachers must here stand aside and let the spirit speak; or rather they must themselves be crucified with Him so that the Spirit may speak through them. When I survey the wondrous cross, On which the Prince of glory died, My richest gain I count but loss And pour contempt on all my pride. See from His head, His hands, His feet,

Sorrow and love flow mingled down Did e'er such love and sorrow meet Or thorns compose so rich a crown.

The place of the crucifixion was Golgotha (Hebrew) or Calvary (Latin) or The Skull (English). It was conspicuous by its prominence and by the fact that it was near the highway leading out of Jerusalem to the north. It was the passover week. Jerusalem was thronged and many would be passing this way. It was not done in a corner. The news of it could easily be carried to every part of the world.

They offered him wine and myrrh. But he refused. This drink was for the purpose of deadening the pain of the crucifixion, but Jesus declined anything which would prevent His suffering fully the consequences of our sins. He will go to the cross in the full use of his mental faculties and fully sensible

to all the pain.

Crucifixion was a form of execution which the Romans had borrowed from Persia, and was intended to inflict the utmost pain, by producing a lingering and agonizing death. Jesus suffered the utmost possible for a human being. It was a punishment reserved for the worst offenders with the purpose to bring the greatest humiliation.

The Roman soldiers who executed him were themselves so degraded and brutal that when they had nailed him to the cross they sat down to cast lots for his clothes. Gambling is the cause and accompaniment of the worst degradation. Those who persist in it lose all humanitarian sensibility.

The hour is mentioned, nine o'clock in the morning, to indicate the length of time in which He was allowed to suffer, till three in the afternoon. But his death was hastened by the mental agony, the heart breaking sorrow that he bore for a sinful world. It was customary for the crime for which one was executed to be shown on the cross. And so they placed over His head the "accusation," "The King Of The Jews." This was the charge of treason against the Roman government, the only ground on which his death could be justified.

Further to humiliate Him, He was crucified between two robbers, in fulfillment of the scriptures. He was spared no possible indignity. They that passed by railed on Him, wagging their heads in demoniacal triumph and glee. They recalled the false charge that He would destroy and rebuild the temple, and his present apparent impotence to save Himself from the cross. The chief priests forsook all judicial dignity and official reserve, and joined the mad throng "in like manner." "Among themselves," back and forth to one another they chattered with the "scribes," saying, "He saved others! Himself He cannot save. Let the Christ, the King of Israel, now come down from the cross that we may see and believe." And they that were crucified with Him reproached Him. One of these repented and was saved. And possibly some of these priests were among the "great company of priests that were obedient to the faith." Acts 6:7. So great is the mercy, so wide the grace of our Lord Jesus Christ.

Do not our cheeks burn with shame as we recall this treatment of the Son of God? That men were capable of such degradation and sin? Yea that He was bruised for our iniquities, wounded for our transgressions.

I saw One hanging on a tree
In agony and blood.
He fixed His languid eyes on me
As near His cross I stood.
Sure never till my latest breath
Can I forget that look
It seemed to charge me with His
death,
Tho not a word He spoke.
My conscience felt and owned the
guilt,
And plunged me in despair;
I saw my sins His blood had spilt,
And helped to nail Him there.
A second look He gave which said,
"I freely all forgive:

This blood is for thy ransom paid,
I die that thou mayst live."

At noon the heavens grew black, the sun's light failing, continuing till his death three hours later. The pall of darkness fell upon the world in sympathy with the sorrowing, dying Son of Man. It was the hour of darkness. The crisis of the world was come. Jesus is sinking into the depths for the sins of the world. "All thy billows have gone over me." He cries out, "My God, My God, why hast thou forsaken me." He drank the cup of our sorrow to the dregs. He bore the sins of many. Thou hast made His soul an offering for sin. He bore our sins in His own body on the tree.

He uttered a loud cry and gave up the ghost. His spirit goes back to God. The work of redemption is done. He has made for us a new and living way to God, through the veil. The veil of the temple is rent from top to bottom. No more need for earthly priests and bloody sacrifices.

Blow ye the trumpet blow!
With gladly solemn sound
Let all the people know
To earth's remotest bound
The year of Jubilee is come
Return ye ransomed sinners home.

We join the centurion "who stood over against Him," in saying, "Truly this man was the Son of God."

—BR— OBITUARY

In loving memory of my dear husband who departed this life May 18, 1933. He was born in Washington Parish, Louisiana, Nov. 2, 1858, joined the Baptist church at Mt. Hermon, La., early in life, was married August 7, 1887 to Ella V. Porter. God gave to us seven children; one has preceeded him to that land beyond. He leaves to mourn his going two sisters, three brothers, wife, six children and five grandchildren.

He moved to Meridian, Miss., in 1916, was laid to rest in Magnolia Cemetery. He was faithful. Beautiful toiler with work well done Beautiful soul into glory gone Beautiful life with his crown now won
God giveth thee rest.

—Wife.



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